

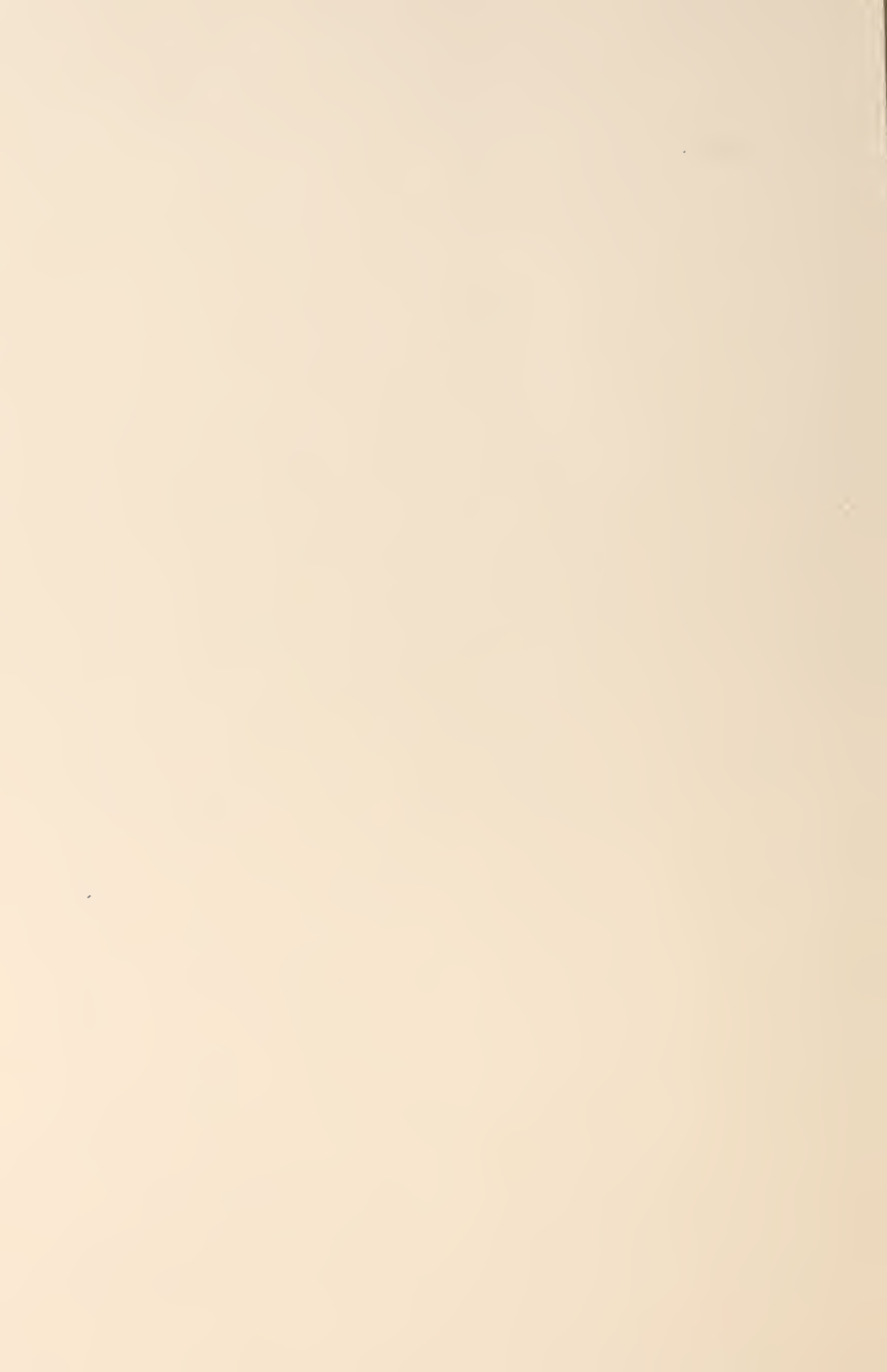
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PRINCETON, N. J., DECEMBER, 1918

No. 3

The Opening of the Seminary

The one hundred and seventh session of the Seminary opened with a larger enrollment of students than the continuance of war had given reason to expect. The enrollment will be found in another column of *The Bulletin*. The opening exercises were conducted by President J. Ross Stevenson, D.D., LL.D., in Miller Chapel, at eleven o'clock on Thursday, September the twenty-sixth. The address was delivered by the Rev. Professor William Brenton Greene, Jr., D.D., on the subject: "The Present Crisis in Ethics." A portion of this address follows; but it will appear as a whole in the next number of *The Princeton Theological Review*.

THE PRESENT CRISIS IN ETHICS

WILLIAM BRENTON GREENE, JR.

"It is a fact worth weighing," says Mr. Thornton, one of the most learned and judicial of our present day writers on Christian ethics,—"it is a fact worth weighing that for some two hundred years or more after the Reformation and the rise of modern philosophy no man questioned the supremacy of the Christian ethic, though from every other quarter inroads were being made upon the received tradition." So recently as 1873 Mr. John Stuart Mill, the ablest as well as the fairest of modern unbelievers, bore the highest testimony to the unique excellence and binding force of the character of Jesus. Nor are such testimonies exceptional. Scientists and literateurs of only one generation ago, like Huxley and Matthew Arnold, combine with the believers in supernatural revelation in holding to the supremacy of the Christian ethic, in teaching with Mr. Mill that the true

rule of life is "so to live that Christ would approve."

Within twenty-five years all this has changed. Our Lord has been denied as the ideal man as he had been rejected as "the mighty God." His followers are maligned, not because they are not Christlike, but because they would be Christlike. Our Lord himself is scorned, not because he is not the revealer of love, but because he is.

Nay, it is not so much the unworthiness of our ideal that is against us: it is that we have an ideal at all. Man's true course is not to find out what is right: it is to make sure what we want and then to make ourselves master of it. That is, our standard has not been altered; all standards have been abolished. The true man is "the superman," and the superman is "beyond good and evil." The cry of to-day has come to be, 'Go back on Christ and return to nature.' No one has made this demand more shamelessly than has Frederick Nietzsche in his "Ecce Homo." "That which deifies me, that which makes me stand apart from the whole of the rest of humanity, is the fact that I have unmasked Christian morality. Christian morality is the most malignant form of all falsehood, the actual Circe of humanity, that which has corrupted mankind."

Can it, then, be doubted that we are in the midst of an ethical revolution? Christ or nature? That is the issue. Shall we continue to regard Christ as "God manifest in the flesh"; as him, consequently, whose nature and character both constitute and determine obligation: or shall we deny that there is any ideal; and affirm that nature, or what we want, has taken the place of obligation?

I. Let us examine this substitute for the ethical in the light of its origin.

(1) Rationalism. It is taken for granted by many that there is no sphere above human reason. Hence, "Thus saith the Lord" has been supplanted by, 'I want.' The categorical imperative has simply lapsed. What wonder? When any finite, not to say sinful, being as-

sumes that he is sufficient, we have the beginning of the end.

(2) Naturalism or the theory of evolution. Rationalism at once saw in it an ally. Evolution claimed to explain everything. Even man's moral consciousness was a thing evolved—perhaps a mass of evolved instincts each and all stretching their roots down and back into lower realms of nature. Now this clearing up of things hitherto regarded mysterious was, so the rationalist thought, a signal proof of his contention that the human intellect will unaided solve all mysteries. This new impetus is seen at work as early as David Strauss, and later in Karl Pearson as well as in Nietzsche.

(3) The idealistic philosophy. The individualistic tendency of Descartes gave place to Hegel's elevation of the Universal Reason as the centre of interest. The individual ceased to be of consequence. The "philosophic vision became filled with a great cosmic power which moves through the ages fulfilling its inscrutable destiny regardless of pigmy man and his little struggles." This was not the worst. As rationalism and naturalism combined, so their two streams were swollen by a third. Idealism, especially in its pantheistic form, appropriated the theory of evolution as the latter had been embraced by rationalism; and the great cosmic movement with which this composite philosophy presents us must destroy the significance of the different elements of personality. Heart, conscience and will are perverted or crushed. How, then, can morality continue? We find ourselves at once in a sphere "beyond good and evil."

(4) The repudiation of Christian dogma. Of all the causes of the revolution in ethics this is the most important. Not only do the three just named concentrate on this; itself alone must destroy the Christian ethic. For Christian dogma, that is, supernatural revelation systematized, is both the foundation and the root of Christian ethics. Consequently, the Christian way of life is impossible apart from the Christian doctrine of life. He who denies the cross of Christ cannot live the life of Christ. Were Christian doctrine maintained in its integrity, rationalism, naturalism and idealism could not affect Christian life. Repudiate this dogma, however, and, by one stroke you cut the root of Christian life and introduce an atmosphere necessarily fatal to it. Such, then, is the revolution in ethics con-

sidered in the light of its sources. They condemn it at the start.

II. Let us look at the revolutionary ethics in view of its results. What the old system, which finds both its ground and its standard in "God manifest in Christ," has been and done we all know. Mr. Lecky, the great historian of "European Morals from Augustus to Charlemagne" himself an avowed rationalist, has told us that it has "preserved in the character of its founder an enduring principle of regeneration." Ought we not, then, to go back to Christ? Where but in him do we find "an enduring principle of regeneration"? Not in nature. What we find in her is an "enduring principle of" destruction. The condition of Europe—I had almost said of the world—is the most terrific illustration of this. While no one yet fully understands the war and its causes, there is a close, a vital connection between the war and the ethics of nature. It is the necessary fruit of the revolutionary morality. We discover its deepest reasons in the substitution of I want for I ought. Every atrocity committed in Belgium or Poland or Serbia or Armenia finds its justification in Nietzsche's writings. Shall we, then, go back to Christ and so forward to regeneration, or shall we go back to nature and so down to destruction?

But the pragmatic test is not absolute. We need to study the revolutionary ethics from another standpoint.

III. That of reason or consistency. This question may be approached from two widely differing positions: (1) Individualism. This is Nietzsche's position. He does not even claim consistency. He scoffs at truth. He asserts that it is just "the body of convenient lies that helps us to live more powerfully." Nor is his development less irrational than are his presuppositions. He proceeds on a principle that he himself does not trust but abhors. The human nature that he would put in the place of Christ as the ground and the standard of morals he cannot revile sufficiently. He not only sets himself on the throne, but he does so with the conviction that he himself is an imbecile. But this is not all. Having made his own wants his reason and rule for conduct, he proceeds to deny half of these wants. He repudiates his social instincts and falls back into absolute egoism. He does more and worse. He adopts a theory of the world which denies and destroys his own egoism. "This

world," says he, "is the will to power—and nothing else! And ye yourselves are the will to power—and nothing besides." Thus the ethics of nature develops itself from the standpoint of individualism only to commit suicide at last. And this it must do. A finite ego is conceivable only in contrast with, if not in opposition to, the world force.

(2) Nor is it otherwise, if we study the revolutionary ethics from the standpoint of socialism. This position is represented by Mr. Bernard Shaw. Unlike Nietzsche, he would make his objective, not the development of a few supermen, and finally of the superman, but the happiness of all the individuals that compose society. "The race is to be consummated in a social order, not in an individual who has absorbed all goodness in himself."

Yet in method the two schemes are alike. There is the same repudiation of reason at the outset. Mr. Shaw's fundamental principle is, "Be what you want to be." Equally with Nietzsche, he would have us do away with any reasoned ideal, he would have us follow the instincts of human nature. Nor, again like Nietzsche, is his procedure any more rational than his principle. He utterly distrusts the human nature that he takes as his norm. Our Lord himself does not affirm more positively the necessity of the new birth than does this champion of the adequacy of human nature. Still further, like Nietzsche, he misinterprets the human nature on which he would build his Utopia. He denies it on its individual side as Nietzsche does on its social side. He makes the individual altogether the creation and the slave of his environment. Finally, again like Nietzsche, Mr. Shaw, this champion of social progress, so depreciates the individual as to render social progress impossible. Specially does this appear in his conception of the way in which the new social start needed is to be effected. This is by scientific mating. But in order to do this, there must be already a high degree of moral restraint. Indeed, in order to the truly natural development of human nature, there must be the Holy Spirit. Hence, we do not get anywhere. Mr. Shaw even concedes as much. Thus he denies his whole contention. Could we have more convincing evidence of the failure of the natural man as the ground and the norm of conduct? Yet we do have it. It appears when we consider.

IV. The essential inadequacy of human na-

ture as the foundation and the rule of life. The failure of Nietzsche and of Mr. Shaw is due ultimately to the necessity of the case, and this for at least two reasons:

(1) Nature cannot supply a true ideal. What we want may not be what we ought to want. It may not be even what we need. Left to ourselves, we desire "the pleasures of sin." The fact is that sin has so perverted and distorted our whole being that we cannot see things as they are. Doubtless, "the instinct of the creature is the intelligence of the Creator," but who can distinguish between what is original and truly instructive and what we have come to regard so through habitual indulgence in sin? Were this blinding and perverting effect of sin a negligible quantity, that would not affect our contention. A merely natural ethic would still be inadequate because of our finiteness. In a word, the finite cannot find the ground or the reason of obligation in itself. The authority of conscience is absolute. This is what distinguishes its judgment from all else. It is not a craving for pleasure; it is not the dictate of personal expediency; it is not the demand of the self for self-realization; it may include any or all of these; it should issue in them all: but it has its peculiar quality of absoluteness, that is, of binding us whether it does or does not issue as just stated, because it insists on a law which has its origin and binding force in a source above all these, even in the nature of him who is "infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." Ourselves the offspring of such a being, we can be bound only by such, that is, a supernatural law. Indeed, to bow to the finite, though ourselves such, is against our nature. To be truly natural, we must obey the Supernatural.

(2) If the ideal be given, nature cannot enable us to realize it. Human nature is "dead through trespasses and sins," and in the death of human nature all nature has become more or less corrupt. Hence, neither in human nature nor in surrounding nature can we connect with the power needed. Such, as we have seen, is the undertone of the ethics of nature as well as the teaching of Scripture. It is the confession of general literature also. The theory of evolution itself explains and necessitates this confession. By itself, a corpse can evolve only further corruption. Hence, if there is to be any hope for man or for the

world, it must be through a new start, through the coming into it of what was not in it before, even the Supernatural. That is, the Supernatural must not only himself give the Word of the Law, but the Word must himself "become flesh and dwell among us." For, as Thornton says, "Christianity is the manifestation in the world of a life which draws all its power from a supernatural religious experience which in its turn is based upon a supernatural creed."

V. This conclusion suggest three observations:

(1) We must insist on the historical character of our religion.

(2) Equally with the Christian facts must we emphasize the Christian doctrines.

(3) We must live "the life hid with Christ in God."

Enrollment

The war has brought down the enrollment of students in the Seminary from one hundred and fifty-eight last year to ninety-nine this session. This number is likely to be increased in the second term by men who have been released from service in the Army or Navy returning to the Seminary to take up their work.

The list of those in the Seminary this session who were not here in 1917-1918 is as follows:

GRADUATE STUDENTS

William Becker, Waukon, Iowa, A. B. Mission House College, 1915; Mission House Seminary, 1918.

Hessel Bouma, Fairgrove, Mich., Calvin College; McCormick Seminary, 1915.

Levi Wright Davis, Washington, D. C., A.B. Biddle University, 1911; B.D. Howard University, 1918.

George Goris, Lafayette, Ind., A.B. Calvin College, 1918; Theological School of the Christian Reformed Church, 1918.

Uriah Abraham Guss, Mercersburg, Pa., A.B. Susquehanna University, 1902; B.D. Theological Seminary of Susquehanna University, 1905.

James Galloway Hunt, Cairo, Egypt, A.B. Monmouth College, Illinois, 1893, D.D., 1906; United Pittsburgh Theological Seminary, 1897.

LeRoy Tate Newland, Mokpo, Korea, A.B. Davidson College, 1908; Theological Seminary of Kentucky, 1911.

Benjamin Post, Jenison, Mich., Calvin College, 1915; Theological School of the Christian Reformed Church, 1918.

Henry Schultze, Rockford, Iowa, Calvin College; Theological School of Christian the Reformed Church, 1918.

Charles William Squires, Newcastle, N.B., Canada, A.B. Mount Allison University, 1900, A.M., 1902; A.M. Harvard University, 1903; B.D. Wesleyan Theological College, 1917.

Tokumaru Mitsuru Tomida, Aioi, Nagoya, Japan, Meiji Gakuin; Kobe Theological Seminary, 1909.

Henry Verduin, Crookston, Nebr., A.B. Calvin College, 1918; Theological School of the Christian Reformed Church, 1918.

Arthur Rudolph von Gruenigen, Alleman, Iowa, A.B. Mission House College, 1915; Mission House Seminary, 1918.

Martin Wyngaarden, Grand Rapids, Mich., A.B. University of Washington, 1915; Theological School of the Christian Reformed Church, 1918.

MIDDLERS

Augustus Eugene Bennett, Philadelphia, Pa., A.B. Lincoln University, 1910. Received from Lincoln University.

Henry Gerhart Faries, Philadelphia, Pa., A.B. University of Pennsylvania, 1915. Received from the Lutheran Theological Seminary, Philadelphia.

Theron Hewitt, Williamsburg, Pa., Ph.B. University of Chicago, 1918. Received from McCormick Theological Seminary.

Gibson Reid Johnson, New Concord, Ohio, A.B. Muskingum College, 1916. Received from Pittsburgh Theological Seminary.

William Masselink, Grundy Center, Iowa, Calvin College. Received from Theological School of the Christian Reformed Church.

JUNIORS

Warren W. Almy, Baltimore, Md., Johns Hopkins University.

George Bruce Cameron, Princeton, N. J., University of Manitoba.

Abraham John Harms, Hillsboro, Kans., A.B. McPherson College, 1916.

Horace Emery Hoover, Mechanicsville, N. Y., B.S. Grove City College, 1918.

John Walter Houck, Enhaut, Pa., A.B. Findlay College, 1918.

Henry Lewis, Barneveld, Wis., A.B. Ripon College, 1915.

Woon Hong Lyuh, Seoul, Korea, A.B. College of Wooster, 1918.

George H. Masselink, Grundy Center, Iowa, Calvin College.

Robert Hugh Owen, Ripon, Wis., Ripon College.

Lorenzo Dow Phillips, Lebanon, Tenn., A.B. Cumberland University, 1918.

Ernest Cooper Potter, Athens, Pa., B.S. South Dakota State College 1915.

Andrew Richards, Chattanooga, Tenn., A.B. Maryville College, 1918.

PARTIAL STUDENT

Henry Moses Foster, Tahalah, Wash., U.S. Grant University.

Students to be Admitted at Mid-Year

The sudden termination of the war and rapid demobilization of our soldiers in the service and in camps has freed the men who broke off their Seminary course to enter war service to resume their theological course at once. As soon as the Armistice was signed inquiries began to come from the men mentioned in the preceding article, and from men in the service whose entrance upon a theological course had been deferred by the Army service, as to the possibility of taking up theological work immediately. To meet the needs and to save the time of these men who had made sacrifice in our country's service, the Faculty took the following action:

1. That students who on account of war work left the Seminary and had not returned at the opening of the session may return by December 1st, make up their work and resume their positions in their respective classes.

2. That students who have had part of their Seminary course may enter the Seminary at mid-year, that is January

13th, 1919, for the work of the second semester and finish their course for graduation at mid-year one or two years hence as their class standing may allow.

3. That students desiring to begin a theological course may enroll for it at mid-year, that is January 13th, and finish the course for graduation at mid-year of the session of 1921-22.

The instruction of the Seminary will be adjusted so that the theological course of such men will be complete and with little loss in the orderly progress of the subjects composing it.

It will be appreciated if the readers of the *Bulletin* will advertise this plan of the Seminary among young men interested. Those who may consider entering the Seminary on this plan are requested to write to Rev. Paul Martin, Registrar and Secretary, for fuller information. From the indications at the time *The Bulletin* goes to press it seems likely that there will be a considerable body of students beginning their course together in January in accordance with this plan.

Resident Missionaries

The Seminary is honored and privileged this session in having a series of missionaries as special lecturers in the field of missions and as Graduate Students spending their furloughs in further preparation for missionary work. The extra-curriculum courses on Great Mission Fields; on Problems and Methods of Modern Missions, and a curriculum course on Missions, in the absence of President Stevenson in France, are being given by Rev. George W. Fulton, D.D., of Japan; Rev. W. E. Browning, Ph.D., D.D., of South America, and Dr. S. M. Zwemer of Arabia. They bring not only wisdom acquired from study and wide experience, but also the very atmosphere

of the mission fields which they have recently left. By their free intercourse with the students during their weeks of residence in the clubs and in private interviews they are opening up the mission field to the men of the Seminary and helping to awaken a deepening interest in the foreign field. In this influence they are greatly helped by Rev. James E. Hunt, D.D., of Cairo; Rev. L. T. Newland, of Korea, and Rev. Henry M. Foster, for fifteen years missionary among the North American Indians, who are here as Graduate Students. It is the pleasure of the Seminary to give a special welcome to missionaries on furlough and to put the resources of the Seminary at their disposal. The testimony of missionaries who spend their furloughs in Princeton is that the year is one of refreshment and stimulus.

Special Lectures for this Session

The regular lecturer on the L. P. Stone Foundation for 1918-19 is Professor Henry E. Dosker, D.D., LL.D., Professor of Church History in the Theological Seminary of Kentucky. His subject will be The Dutch Anabaptists.

Professor William Lyon Phelps, Ph.D., Professor of English Literature in Yale University, will deliver a supplementary course of Stone Lectures. The dates assigned for them are February 3rd, 4th and 5th, 1919. His general subject will be The Bible and Literature, and for the several lectures: 1. Reading the Bible; 2. Short stories in the Bible; 3. Paul as a Letter-Writer.

Rev. Webster E. Browning, Ph.D., D.D., General Educational Secretary of the Committee on Cooperation (in Missions) in Latin America, is the lecturer on Missions for this session. His subject is "The Call of Latin America," and the

time for the delivery of the course is early December.

Meetings of the Mission Prayer Cycle

These meetings, which are held each Sunday morning in Hodge Hall Parlor, have been especially well attended this year. Both the Home and Foreign Fields have been discussed. Among those who have addressed the meetings are the following: Dr. Stevenson, Dr. Erdman, Dr. Fulton. Mission work in Egypt was presented by Dr. Hunt; Mr. Newland of Korea and Mr. Foster, who is engaged in home mission work among the Indians, spoke on their respective fields; and Mr. Danner of work among lepers.

Y. M. C. A. Speakers

The following speakers have addressed the Tuesday evening meetings:

Oct. 1—Dr. Erdman.

Oct. 8—Seminary students, relating summer experiences.

Oct. 15—Mr. Max I. Reich.

Oct. 22—Dr. F. G. Coan, Persia.

Oct. 29—Mr. Robert P. Wilder.

Nov. 5—Dr. Charles L. Goodell.

Nov. 12—Dr. Henry W. Hulbert.

Nov. 19—Captain George Irving.

Nov. 26—Dr. Stanley White.

Princeton's First Foreign Missionary

A lecture of quite unusual interest was delivered in Princeton on Wednesday evening, November 13th, by the Rev. Henry Woodward Hulbert, D.D., of Groton, Conn., who spoke on the life and labors of his grandfather, the Rev. Henry Woodward, the first missionary to be sent to the foreign field from Princeton Theological Seminary. Henry Wood-

ward was the providential agent in opening to American missions the large section of Southeastern India which is known as the Presidency of Madras. It was the last piece of work accomplished by him but its effects were very far reaching as the Madras Presidency now has a larger number of native Christians than is to be found in all the other sections of that peninsula put together. This result is remarkable in view of the comparatively short career of this distinguished missionary. The lecturer traced this career from the birth of Henry Woodward at Hanover, N. H., February 3, 1797, to his death in Ceylon, August 3, 1834. He dwelt with particular interest upon the period of preparation passed in Princeton Theological Seminary at which time was formed the definite purpose of a life dedication to the work of foreign missions. Young Woodward was but nineteen years of age when he began his theological preparation. He did not appear to be remarkably proficient in his studies nor unusually interested in the original languages of the Bible. He exhibited, however, a serious mind and a true consecration to the work of the ministry. He remained at the Seminary for twenty-three months and during his vacation intervals he devoted himself eagerly to evangelistic effort. It was in September 1818 that he offered his services to the American Board of Commissioners for Foreign Missions and on June the eighth of the year following he set sail on his long and eventful voyage to Calcutta. His life work was begun at the Jaffna Mission, February 3, 1820, only four years after the establishment of the work by the American Board. He labored with such zeal and devotion that his health was undermined and he was compelled to rest and recuperate in Calcutta. Shortly after his return to Jaffna

he suffered the loss of his devoted wife. It is noted, however, that he was subsequently married to a Mrs. Frost, the widow of a missionary who had labored for some years in India. In the home thus established in Ceylon four children were born, the youngest of whom, Mary Elizabeth, is still living at an advanced age, now Mrs. Mary Woodward Hulbert, the mother of the lecturer Dr. Henry Woodward Hulbert.

The lecture will appear in the January number of the *Princeton Theological Review*.

Dr. Hulbert has deposited in the Seminary Library the following items:

1. A tract in the Tamil Language, entitled Good Opportunity (whatever that is in Tamil). It is No. 36 of a General Series and was printed in 1868 in an edition of 3000.

2. A manuscript sermon in Tamil, by his grandfather. This has a note on the back stating that he preached a sermon (in Tamil) a year after he had come to Ceylon.

3. A manuscript sermon or address, in English, headed, Monthly Prayer Meeting, Bathcotta, 1823.

4. An atlas, folio size, containing eleven double-sheet maps of the main world divisions, specializing in India, with all names in Tamil. The maps are hand drawn and colored. It is stated on the first page that they were drawn by Henry Martyn, Bathcotta, Ceylon.

5. A photograph of the tomb of Henry Woodward at Coimbatore, Ceylon, where he died Aug. 3, 1834.

6. A manuscript record of the principal facts in the life of Henry Woodward, addressed to his children. The first sentence is: "Being assured by the Providence as well as by the word of God that I shall ere long cease to be a pilgrim in this vale of tears, I have thought it expedient to make a brief record of the main important events of my life for your gratification, my dear children, as you may never learn them from my mouth." On the last page is an N.B. "This copy was taken by a lad in the Seminary, and there many mistakes in it." An instance of this is found in the spelling of Schenectady as Seckinactucky.

This interesting record contains the names of his parents and their direct descendants, a sketch of his early education, his religious struggles, his conversion, his graduation from Dartmouth College, and the incidents immediately preceding his coming to Princeton Seminary. A striking thing in the account of his Seminary life is the description of the loneliness he felt in his dedication of himself to the work of foreign missions, and the entire lack of sympathy on the part of his fellow students. The story of his ordination, marriage and voyage to Ceylon, and the narrative of his missionary labors follows. The last five pages are by Mrs. Woodward, explaining that the closing of the record in 1830 was due to the loss of all her husband's personal notes in a fire in March 1831.

Early Foreign Missionaries

The address of the Rev. Henry W. Hulbert in commemoration of the life and work of his grandfather, Henry Woodward, '18, the first foreign missionary from the Seminary, directs attention to the missionary output of the Seminary during its early history. In this connection the following facts may prove interesting.

Judging from the number of missionaries contributed from the Seminary, the interest in foreign missions must have been slight, although it should be remembered that the demand of the home work was imperative. Mr. Woodward says that while he was a student "there was nothing of a missionary spirit in the Seminary." The facts that follow include the first twenty-five classes, 1815 to 1839, and do not include those who labored as missionaries among the American Indians, three in number, and one who was ordained for the foreign work, but died before sailing for his chosen field, Africa.

In the twenty-five classes there were forty-four missionaries. As there were 1078 students in these classes, the foreign missionaries were 4 per cent of the

whole number. There were none in the first three classes and also in 1820, 1823 and 1824. Contributing one each were: 1818, 1819, 1822, 1825, 1826, 1827, 1828, 1830 and 1836. There were two each from 1821 and 1829; three from 1835, 1837, 1838 and 1839; four from 1832 and 1833; five from 1831 and six from 1834. The last, having 78 members, was the largest class in the Seminary up to 1861. The Class of '61 had 92.

The distribution of these in foreign fields was: India, 21; Hawaiian Islands, 7; Singapore, 4; Africa, 4; Turkey, 4; Syria, 3; Persia, Greece, Japan and Argentina each 1. This totals 47, as three labored in two countries each. Twenty spent the whole of their active life in the foreign field.

The classes, names and fields of these missionaries were:

- 1818. Henry Woodward, India.
- 1819. Jonathan Price, Burmah.
- 1821. Theophilus Parvin, Argentina.
- 1821. Charles Samuel Stuart, Hawaiian Islands.
- 1822. Artemas Bishop, Hawaiian Islands.
- 1825. Lorrin Andrews, Hawaiian Islands.
- 1827. William Ramsey, D.D., Africa.
- 1827. George Backus Whiting, Syria.
- 1828. Peter Johnson Gulick, Hawaiian Islands and Japan.
- 1829. William Hervey, India.
- 1829. Hollis Read, India.
- 1830. John Andrew Mitchell, Singapore.
- 1831. William Patterson Alexander, Hawaiian Islands.
- 1831. Richard Armstrong, Hawaiian Islands.
- 1831. George Washington Boggs, India.
- 1831. Cochran Forbes, Hawaiian Islands.

- 1831. Samuel Hutchings, D. D., India.
- 1832. John Bailey Adger, Turkey.
- 1832. George Henry Apthorp, India.
- 1832. John Francis Lanneau, Syria.
- 1832. William McClure Thomson, D.D., Syria.
- 1833. Henry Ballentine, India.
- 1833. John Cameron Lowrie, D.D., India.
- 1833. James Lyman Merrick, Persia.
- 1833. Henry Rowan Wilson, D.D., India.
- 1834. Matthew Boyd Hope, D.D., Singapore.
- 1834. Samuel Rutherford Houston, D.D., Turkey and Greece.
- 1834. George William Leyburn, Turkey.
- 1834. James McEwen, India.
- 1834. Henry Isaac Venable, Africa.
- 1834. Ferdinand De Wilton Ward, D.D., India.
- 1835. James Read Eckard, D.D., India.
- 1835. Obadiah Meeker Johnson, Brazil.
- 1835. David White, Africa.
- 1836. William Tracey, D.D., India.
- 1837. Wilson Hume, India.
- 1837. John Hunter Morrison, D.D., India.
- 1837. George Warren Wood, D.D., Singapore and Turkey.
- 1838. Oren Kasson Campbell, Africa.
- 1838. John Edgar Freeman, India.
- 1838. James Long Scott, India.
- 1839. William Hall McAuley, India.
- 1839. Joseph Owen, D.D., India.
- 1839. John Chambers Rankin, D.D., India.

It may be added that the Rev. Stephen Rose Wynkoop, of the class of 1837, was sent to Africa by the American Board, before his ordination, to make investigations as to a suitable field for an

American mission in that country, and spent three years in this task. An interesting manuscript record of his travels and work is in the possession of his son, the Rev. Theodore S. Wynkoop, '64, who was a missionary in India for some years and now resides in Princeton.

The Princeton Theological Review

In the January number of the *Review* Dr. Warfield prints his second article on "The 'Higher Life' Movement." These two articles are in a sense the continuation of the article on "The Victorious Life," which appeared in the July issue, since they show the connection between this contemporary movement in which Mr. Charles G. Trumbull is the most prominent figure and the "Perfectionism" of William E. Boardman and Mr. and Mrs. Robert Pearsall Smith (the latter best known to many as Hannah Whitall Smith, the author of "The Christian's Secret of a Happy Life") which was so popular a generation or so ago. The address delivered by Dr. Greene at the opening of the Seminary on "The Present Crisis in Ethics" appears in full in this number of the *Review*. Dr. Ritchie Smith writes upon the topic "Prayer." Prof. George Johnson, Ph.D., of Lincoln University, who last winter delivered a course of lectures at the Seminary on Christian Education writes upon "Christian Education and Presbyterian Tradition." Rev. Henry W. Hulbert, D.D., of Groton gives a bibliographical sketch of the brief career of his grandfather Henry Woodward of the Class of 1818, the first alumnus of the Seminary to go out as a foreign missionary. Rev. Charles Wadsworth, Jr., D.D., President of the Presbyterian Board of Education writes on "Heroes," a timely theme for

these heroic days. Notices of recent books and a summary of periodical literature appear as usual.

Dr. Erdman's New Commentary

A commentary by Professor Erdman on The Epistles of James, Peter, John and Jude, has just been issued by the Presbyterian Board of Publication, Philadelphia. This "Exposition" of "The General Epistles," is uniform with the exposition of "The Gospel of Mark," and "The Gospel of John," by the same author. The book contains one hundred and eighty-five pages. The price is seventy-five cents, postpaid.

The Library

Since the May *Bulletin* the Alumni Alcove of the Library has received the following gifts: Books—From Richard C. Morse, '68, *My Life with Young Men, Fifty Years in the Y. M. C. A.* New York, 1898; from Richard F. Chambers, '95, *The Righteousness of Jehovah.* Boston, 1917. Pamphlets—From Abram W. Halsey, D.D., '82, *By Hammer and Hand.* New York, 1918; From Dean R. Leland, D.D., '93, *The Faith of our Fighting Men.* Lincoln, Neb., 1918; From Joseph W. Lewis, '08, *Modern Mirrors, Sermons.* Lancaster, 1917; From Arnold V. C. P. Huizinga, graduate student, '04-'05, *All Men are created Equal.* 1918; From Walter S. Nichols, '67, *An Investigation of the Mortality prevailing among the American Clergy in its Relation to other Classes of the Population and its Bearings on a new Standard Table of Mortality,* 1918; from Prof. George L. Robinson, D.D., LL.D., '93, *The Book of Isaiah in Fifteen Studies.* New York, 1911.

Seminary Men in War Service

At least thirty-four students of the Seminary have broken off their course in order to enter some form of war service, either as soldiers or officers in the Army or Navy; as Chaplains or Y. M. C. A. workers. In this list may be mentioned Messrs. Magner and Paul of the class of 1917; Messrs. Barnhouse, Edwards, McKenzie, Sexton, Strickler, Strong and Twinem of the class of 1918; Messrs. Boand, Brotemarkle, Devanny, Erdman, Grether, Gurley, Knight, Logan, Macheimer, Rowland, Schweitzer, Williams, Wu and Wenzlick of the class of 1919; and of the class of 1920 Messrs. Conditt, Keena, Kirts, McGill, Rhea, Stocker, Townley; and Hendrickson. It would be interesting to give in detail the experiences of these men but it has not been possible to gather this information. Messrs. Barnhouse and Devanny and Erdman are aviators; Messrs. Edwards and Strickler went to India and Mesopotamia at the very beginning of the war in Y. M. C. A. work. Lt. McKenzie after a strenuous campaign in Palestine entered Jerusalem with Gen. Allenby.

The "Alumni Notes" on another page do not tell the whole story of our graduates engaged in war service. Full information has not been obtainable.

So far as known, those who lost their lives in the service are Lieutenant Daniel Kerr '15, of Ireland, killed in action at the Dardanelles in 1915; Rev. Walter Rue Murray '03, who died at Chateau Thierry last July; Rev. Alexander Stuart '09, killed in action somewhere in France on Oct. 24th; Chaplain Daniel S. Smart '17, killed in action somewhere in France in October 15th. Fuller notice will be given of these heroes in the next Necrological number of the Seminary Bulletin. They have honored the Semi-

nary and their fellow students pay to them their tribute of love and praise, and offer to those whom they have left bereaved their deep sympathy.

The Board of Directors

The Rev. Maitland Alexander, D.D., LL.D., '92, the President of the Board, has been given a furlough year by the First Presbyterian Church of Pittsburgh in grateful recognition of the completion of twenty years of service in its pastorate. Dr. Alexander sailed in November in company with President Stevenson for France, where he is engaged in preaching to our soldiers and in the perfecting of the religious work of the Y. M. C. A.

Brigadier General John M. T. Finney, M.D., of Baltimore, another of our Directors, is the head of the Surgical Section of the American Expeditionary Forces.

Colonel Henry W. Hodge, D.Eng., is still another Director who is doing splendid work in France as an engineer. He has been in charge of reconstruction work of an engineering character behind the lines in France.

Ex-President Francis L. Patton, D.D., LL.D., is delivering in a series of cities a course of lectures on "Christianity and the War." From the reports that have come from them Dr. Patton seems to be increasing vigor with age.

Two of our Directors, the Rev. Howard Duffield, D.D., '77, pastor of the First Presbyterian Church of New York City, and the Rev. George L. Alexander, D.D., '70, pastor of the University Place Church of New York City, are involved in the important consolidation of the three down town Presbyterian churches, the First, the University Place, and the Madison Square into one organization to be continued in the property of the First Church. In consummation of this

consolidation these two honored pastors are retiring from active service and become pastors emeritus of the consolidated church.

The Rev. John Fox, D.D., '76, after a long term of service as Secretary of the American Bible Society has retired on account of ill health.

The Rev. John Dixon, D.D., '73, of our Board of Trustees, has presented his resignation from the Secretaryship of the Board of Home Missions, but is still continuing in active service.

Rev. John R. Davies, D.D., '84, has resigned from the pastorate of the Bethlehem Presbyterian Church of Philadelphia to become the Secretary of the Board of Ministerial Relief and Sustentation.

Rev. W. Courtland Robinson, D.D., '91, pastor of the Northminster Church of Philadelphia, has been elected a member of the Board to take the place made vacant by Rev. John Henry Jowett, D.D.'s departure to London; and John T. Manson, Esq., of New Haven, Conn., Ex-Vice Moderator of the General Assembly, to take the place of Charles H. Matthews, Esq., deceased.

Faculty Notes

PRESIDENT STEVENSON

The Board of Directors of the Seminary granted President Stevenson leave of absence for overseas work. He sailed for Europe early in November and will visit England, France, and Italy representing the Religious Work Bureau of the Y. M. C. A.; he will also serve as chairman of a special committee of the War-Time Commission of the Churches to study the problems of the recruiting and training of men for the work of the Church at home and abroad.

PROFESSOR SMITH

Dr. J. Ritchie Smith has accepted an invitation from the First Church of Pittsburgh to supply the pulpit during the absence of Dr. Maitland Alexander in France from November

until July, with the exception of a few Sundays for which engagements have been made elsewhere. This has compelled him to decline an inviting offer of literary work for one of our papers.

He preached the Thanksgiving Day sermon at Wilson College, Chambersburg, Pa.

Letters have been received from his son, Captain Dudley C. Smith, who is now in France.

During the summer and fall Dr. Smith preached at Eagles Mere, Lawrenceville, and Brown Memorial Church, Baltimore, as well as in the First Church of Pittsburgh.

The Homiletic Review for August, 1918, contains an abstract of Dr. Smith's Inaugural Address.

The Christian Education has a paper by Dr. Smith on Joseph Parker.

PROFESSOR ARMSTRONG

In order to release Mr. Edward L. Howe for Red Cross Work in Italy, Professor W. P. Armstrong, in addition to his Seminary work is performing the duties of Vice-President and Trust Officer of the Princeton Bank and Trust Company.

PROFESSOR ERDMAN

PROFESSOR ERDMAN, by combining classes and increasing his number of curriculum hours, has been attempting to complete, during the first term, the work of the Seminary year, in order to accept invitations of the Y. M. C. A. for work in the camps at home and in France. At the same time, at the request of the National War Work Council of the Y. M. C. A., in consultation with President Hibben of the University, Professor Erdman undertook the work of General Secretary for the Y. M. C. A. work in Princeton. He has had the help of six assistant secretaries, Messrs. Miller, Neally, Stevenson, Van Eaton, Wright, and Yeatts, from Princeton Seminary. Bible classes, and special services have been conducted among all the men training in Princeton, the S. A. T. C., the Naval Unit, the Aeronautical students, the Pay-Master Corps, and also the students who were taking the regular University courses. In the early fall these different units included more than two thousand men. During the spring and summer the work among the "aviators" was conducted by Mr. Roy Wenzlick of the Seminary. During November, Professor Erdman had the assis-

tance of Mr. George W. Taylor of Millburn, New Jersey, and more recently has associated in the work the Rev. R. S. Brank, D.D., a graduate of the Seminary, and pastor of the First Presbyterian Church of Summit, New Jersey.

Professor Erdman's elder son, Calvin Pardee Erdman '18, was ordained in April by the Presbytery of New Brunswick, and was subsequently commissioned as Chaplain with the rank of First Lieutenant, in the U. S. Army. As he had previously secured from the Aeronautical Club of America a pilot's license as an aviator, he was assigned to Hazlehurst Aviation Field at Mineola, Long Island. Here he qualified as pilot, and became, so far as known, the only flying chaplain in the army.

On November ninth Lieut. Erdman was married in Albany, New York, to Miss Grace Stevens Carter.

PROFESSOR MACHEN

Prof. John Gresham Machen who was given leave of absence by the Directors of the Seminary that he might engage in Y. M. C. A. work over seas, has been in France since last January. For some months he was engaged in work with the French troops, but was transferred to the American army and thus given larger opportunity for distinctively religious work.

PROFESSOR ALLIS

During a part of the summer Dr. Allis made a number of trips to the Bible House, New York City, to assist Dr. Haven of the American Bible Society in the work of preparing a series of War-Bibles and War-Testaments to meet the need of the present crisis both at home and abroad. Dr. Allis has been elected a member of the Versions Committee of the Society.

PROFESSOR WILSON

The favorable reception given to Professor Wilson's *Studies on the Book of Daniel* has encouraged him to proceed to the completion of his work. During the past summer he finished the second volume and is now well on toward the end of the third. This third volume will be concerned with questions of philology, such as the character of the Hebrew and Aramaic of Daniel, especially as indications of the date of the book, and a full dis-

cussion of the Babylonian, and so-called Greek and Persian words. It will demonstrate at least that no man can keep up with the vital questions of biblical science, who has not some knowledge of the Hebrew language. The second volume will contain a discussion of all the objections made to the genuineness and authority of Daniel, which are not in the spheres of history and philology,—such as the origin and influence of the ideas of Daniel and his relation to Ecclesiasticus and to the canon. One of the features of this book that will be of general interest is a collection of all the titles of the Messiah that are to be found in "literature up to the year 135 A.D." The general collection embraced in the summation will be supplemented by separate and complete collections of titles employed in each one of the numerous books from which the general collection is derived. It is the author's conviction that no further discussion of the doctrine concerning the Jewish or Christian Messiah will be scientific, unless it proceeds from a consideration of the nature and implications of these titles.

Another interesting feature of this volume will be the collection of material bearing upon the names, number, and functions of angels and upon the doctrines of the resurrection and judgment; but, in the opinion of the author, the most important and far-reaching chapter in its influence upon future discussions of Old Testament questions will be that containing a collection of the names and titles of God. This collection contains, not merely the names and titles used in each book of the Old and New Testaments and of the apocryphal and pseudepigraphical literature, but also the number of times and the place each of them is employed. Although this collection was made in view of its bearing upon Daniel's use of the title *God of heaven*, it has a bearing upon the use of the names for God in the Pentateuch, the Psalms, and all other biblical documents.

It may be interesting to some of the alumni to know that Professor Wilson has ready for the press four concordances which he deems indispensable to any thorough discussion of the problems of Old Testament philology. One of these has been preparing for ten years and was finished last summer. It is a concordance to the Samaritan version of the Pentateuch, containing in the first part all of the Hebrew words in the Pentateuch with the various translations in the second part the

various Samaritan words with their Hebrew originals. A second concordance covers all the words in the Old Testament which occur from one to five times only, with the citation of the places where they occur. Under each work is a statement as to whether it occurs in the Hebrew or Aramaic of the Targum or Talmud; and, if so, whether it is found in Syriac, Arabic, or Babylonian also. Professor Wilson had recently the pleasure and privilege of showing the Presbyterian Ministers' Association of Washington, D. C., the use that can be made of such a concordance in answering the attacks made upon the genuineness and authority of the Old Testament books.

Three other concordances similar to that on the Samaritan Pentateuch are now in course of preparation. Such works are world-wide and everlasting in their usefulness and are absolutely indispensable for scientific work in Hebrew philology. Critics of all schools will be compelled to resort to them for the facts and the evidence and the wings of their fancies and opinions will be clipped.

In his spare moments Professor Wilson is now busily engaged in classifying and whipping into shape the mass of materials which he has been gathering together for the past thirty years on the Testual Criticism of the Hebrew Bible. When he shall have finished this, his most laborious and tedious work, together with one on the Canon, and two or three others of less importance, he will be ready to sing his *nunc dimittis*.

When will the above works be published? In due course, as soon as the funds for which Professor Wilson is looking to the Lord and the alumni, are forthcoming. The professor expresses great commiseration to the probable editor of his post-humous works.

Alumni Notes

The Rev. Thomas K. Davis, D.D., '50, of Wooster, O., was a commissioner to the General Assembly last May at Columbus, and was the oldest commissioner present, being in his 93rd year. He shares with the Rev. Elihu Loomis, a graduate of the same class, the honor of being the oldest living alumnus of the Seminary, although a younger man by two years.

The Rev. Charles Manly, D.D., '59, has changed his address from Chicago, to 1422

Madison St., N. W., Washington, D. C.

The Rev. Henry M. Morey, D.D., '65, has gone from Ypsilanti, Mich., to Maitland, Fla.

The Rev. Samuel H. McKown, '68, has moved from Gerrardstown, W. Va., to Tacoma, Wash.

The Rev. Edward P. Rankin, '68, for seventeen years pastor of the church of Madisonville, Ill., has resigned his charge and moved to 1303 W. Lanvale St., Baltimore, Md.

The Rev. James W. Van Dyke, '68, and Mrs. Van Dyke celebrated their golden wedding, Oct. 1, 1918, at Ocean Grove, N. J.

The Rev. M. D. A. Steen, D.D., '69, has changed his address from Worthington to 807 College Ave., Wooster, O.

The Rev. Edward P. Elcock, '72, has moved from Conway Springs to 1202 University Ave., Wichita, Kans.

The Rev. William C. Rommel, '72, has accepted an invitation to be minister in charge of the Oakland Heights Church, Asheville, S. C. He will preach to the girls of the Normal, Home Industrial, and Pease House, in Asheville, and to the boys of the Farm School, near Asheville.

The Rev. John Dixon, D.D., '73, has retired from the secretaryship of the Board of Home Missions.

The Rev. John Fox, D.D., '76, has resigned as Corresponding Secretary of the American Bible Society after twenty years service, on account of ill health. He attended the fall meeting of the Board of Trustees of the Seminary in greatly improved health.

The Rev. Robert A. Jamison, '77, resigned the First United Presbyterian Church of Apollo, Pa., preaching his farewell sermon on June 30, 1918, after a pastorate of forty years.

The Rev. Adolos Allen, '81, supplied the First Church of Boston from July 21 to Aug. 25. During October he supplied the Crescent Avenue Church of Plainfield, N. J.

The Rev. Daniel Williams, D.D., '81, moved from Storm Lake, Ia., to 3824 So. Fifth Ave., Minneapolis, Minn.

The Rev. Walter L. Alexander, '82, was installed pastor of the Second Church of Findlay, O., Sept. 24, 1918. His address is 123 Pine Ave.

The Rev. Robert A. Bryant, '82, and Mrs. Bryant celebrated their golden wedding July 8, 1918.

The Rev. Robert Morrison, '82, has resigned the church of Big Run, Pa.

The Rev. Wilfred W. Shaw, '82, received the honorary degree of D.D. from Washington and Lee University last June.

The Rev. Henry C. Velte, '82, received the honorary degree of D.D. from Lenox College last June.

The Rev. John R. Davies, D.D., '84, a Director of the Seminary, has been elected General Secretary of the Board of Ministerial Relief. Dr. Davies has been pastor of the Bethlehem Church, Philadelphia for twenty years.

The Rev. Charles E. Edwards, D.D., has changed his address from Uniontown, Pa., to 2530 Dahlia St., Denver, Colo.

The Rev. Chauncey T. Edwards, D.D., '84, of Germantown, Pa., has accepted a call to Huntingdon Valley, Pa.

The Rev. Thomas R. Paden, '86, received the honorary degree of D.D. from Macalester College at its last commencement.

The Rev. Thomas E. Barr, '88, of Lawrenceville, Pa., has accepted a call to Apple Creek, Ohio.

The Rev. John S. Howk, D.D., '88, has moved from Vincennes to Evansville, Ind., 1301 Delaware St.

The Rev. T. Davis Richards, D.D., '88, has resigned the church of Neelsville, Md.

The Rev. Charles W. Blake, '89, after an illness of two months has recovered his health and resumed his work in the Madisonville church, near Cincinnati, O.

The Rev. D. Ruby Warne, '90, of Lawrenceburg, Ind., has accepted a call to McConnellsville, O.

The Rev. Robert H. Beattie, D.D., '91, pastor of the First Church, Austin Sta., Chicago, is president of the Presbyterian Training School of that city.

The Rev. Jay C. Hanna, '91, has gone from Decatur, Ind., to Beverly, O., where he began work Oct. 1st.

The Rev. William C. Templeton, D.D., '91, has changed his address from Emporia to Winfield, Kans.

The Rev. Maitland Alexander, D.D., LL.D., '92, President of board of Directors of the Seminary, has been given a year's leave with full salary, in recognition of the twentieth anniversary of his pastorate of the First Church of Pittsburgh.

The Rev. T. Maxwell Morrison, '92, has accepted a call to Johnson City, N. Y.

The Rev. Charles C. Meek, '93, has moved from Genoa to Orleans, Neb.

The Rev. Capt. James Ossewaarde, '93, is chaplain in the U. S. Army, now at the U. S. Disciplinary Barracks, Alcatraz, Cal.

The Rev. Nathaniel J. Sproul, D.D., '93, was elected moderator of the Presbytery of Providence at its fall meeting. The relation with the First Church of Newport, R. I., was dissolved Oct. 1, and he was dismissed to the Reformed Classis of Raritan to accept a call to the First Reformed Church of Somerville, N. J.

The Rev. Daniel H. Martin, '94, has resigned the Church of the Covenant of Cynwyd, Pa.

The Rev. R. P. D. Bennett, '95, received the honorary degree of D.D. from Lafayette College last May.

The Rev. Henry K. Denlinger, D.D., '95, has returned to the ministry of the Presbyterian Church, after a six years' sojourn with the Episcopal Church. He has been received by the Presbytery of Chicago and expects to preach in the larger cities in the interest of "The Faith of America Movement."

The Rev. Otis Harter, '95, was installed pastor of Olivet Church, Lima, O., during the summer.

The Rev. John McDowell, D.D., '95-96, has been appointed director of the War Council of the Y. M. C. A., and entered upon his duties Sept. 1.

The Rev. Thomas F. Barrier, '96, has changed his address from Yates Center to Liberal, Kans.

The Rev. J. Alexander Brown, '96, formerly pastor of the First Reformed Church of Grand Rapids, Mich., who has been doing special religious and educational work in the southern camps under the War Work Council of the Y. M. C. A., has been appointed Camp Director of this work at Camp MacArthur, Texas.

The Rev. Leonard Colyn, '96, has changed his address from Pella, Ia., to Browns Valley, Minn.

The Rev. William S. Morley, Sc.D., '96, has moved from Ashtabula to Kingsville, O.

The Rev. George W. Bryant, '97, received the honorary degree of D.D. from Hastings College last June.

The Rev. J. Ambrose Dunkel, D.D., '97, has been elected President of the Presbyterian Ministers Association of Indianapolis.

The Rev. Samuel W. Steckel, D.D., '97, President of the Church Advertising Association of Philadelphia, has accepted an invi-

tation to be minister in charge of the First Church of Marion, O., during the absence for a year of the pastor, L. L. Strock, D.D., '01, to engage in Y. M. C. A. war work in France.

The Rev. George H. Wailes, D.D., '97, has suffered the loss of his wife, who died Aug. 8, 1918. His address is 910 S. 47th St., Philadelphia.

The Rev. Frank B. Cleland, '98, has resigned the Carondelet Church of St. Louis, Mo.

The Rev. William B. Cooke, '98, was installed pastor of the Falls of the Schuylkill Church, Philadelphia, May 23, 1918.

The Rev. Charles W. Harris, '98, of Bozeman, Mont., sailed early in the summer for six months' Y. M. C. A. service in France.

The Rev. William H. Mason, D.D., '98, was installed pastor of the Warren Avenue Church of Saginaw, Mich., June 6, 1918.

The Rev. Thomas J. Graham, D.D., '99, has been released from the First Church of Fargo, N. D., to begin his work as Superintendent of Missions for the Southern States of the American Sunday School Union, with headquarters in Louisville, Ky.

The Rev. Ernest F. Hall, D.D., '99, has taken up his work as Secretary of the Missionary Education Movement, at its New York office.

The Rev. Rudolph Caughey, '00, has changed his address from Lincoln, Neb., to 1500 Poyntz Ave., Manhattan, Kans.

The Rev. C. J. Culp, Ph.D., was elected Permanent Clerk by the Synod of New Jersey at its recent meeting.

The Rev. James Ferguson, '00, has resigned the church of Harmony, N. J., to engage in Y. M. C. A. war work in France.

The Rev. Minot C. Morgan, '00, received the honorary degree of D.D. from Lafayette College last May. He was Superintendent of the Y. M. C. A. work at Camp Merritt during the summer.

The Rev. James Oastler, D.D., '00, was chosen moderator of the Synod of Wisconsin at its fall meeting.

The Rev. Charles M. Rauch, D.D., '00, has moved from Mt. Pleasant to Rockwell City, Ia.

The Rev. J. W. Countermine, D.D., '01, resigned the church of Winterset, Ia., to take up Y. M. C. A. war work at El Paso, Tex.

The Rev. Samuel K. Piercy, '01, has resigned the Knox Church of Spokane, Wash.

The Rev. James W. Atwood, '02, has changed

his address from Tishomingo, Okl., to 1311 Cadiz St., Dallas, Tex.

The Rev. E. Edwin Jones, '02, of Columbus, O., is the representative of the National Service Commission at Wissahickon Barracks, Cape May, N. J.

The Rev. George J. Russell, '02, has resigned the church of Southampton, N. Y.

The Rev. Walker E. McBath, '03, has moved from Hot Springs, N. C., to 1221 New Jersey Ave., Washington, D. C.

The Rev. Samuel Edgar, a graduate student '03-04, resigned the Reformed Presbyterian Church of Greeley, Colo., last spring, to go to Palestine with a Red Cross unit. When last heard from he was in Jerusalem. He has the grade of lieutenant.

The Rev. David H. Hare, '03, has changed his address from Moscow, Ida., to Davenport, Wash.

The Rev. Arthur L. Smith, '05, accepted a call during the summer to Ripley, O.

The Rev. Joseph Y. Stewart, '05, has gone from Weed, Cal., to the church at Whiteson, Ore.

The Rev. Leon Stewart, '05, received the honorary degree of D.D. from the Grove City College at its last commencement.

The Rev. Clarence E. Streuble, '05, has changed his address from Monroeton, Pa., to Livingston Manor, N. Y.

The Rev. Thomas Burns, '06, has resigned the West Side Church of Wichita, Kans., and accepted a call to the Grandview Church of Kansas City, Kans.

The Rev. Alvin C. Sawtelle, '06, has resigned the North Church of Binghamton, N. Y., and was installed pastor of the Second Church of Paterson, N. J., Sept. 26, 1918.

The Rev. William S. Bingham, '07, resigned the Plain Grove Church, Slippery Rock, Pa., during the summer, to engage in Y. M. C. A. war work in France, where he now is.

The Rev. Bernard J. Brinkema, '07, has changed his address from Milton, Pa., to Middletown, O., becoming pastor of the church there.

The Rev. Arthur R. Eckels, '07, has resigned the Bryn Mawr Park Church of Yonkers, N. Y.

The Rev. James L. McBride, '07, is chaplain at Fort Dodge, Ida.

The Rev. David E. Jackson, '08, has changed his address from Rushville, Ill., to Britton, S. D.

The Rev. John G. Leitch, '08, has resigned the church of Nevada, Ia., to accept a call to Toledo, Ia.

The Rev. Archibald A. Johnston, graduate student '08-09, is engaged in Y. M. C. A. army work at Camp Dix, N. J.

The Rev. Jesse Halsey, '09, after a year's absence in Russia, engaged in Y. M. C. A. and patriotic work, has returned to his pastorate of the Seventh Church, East Walnut Hills, Cincinnati, O.

The Rev. J. Norman King, '09, for extraordinary heroism in action near Thiaucourt, France, Sept. 16, received the distinguished service cross from General Pershing. "As battalion chaplain Mr. King displayed devotion and energy far beyond the requirements of his office as chaplain. He was wounded and sent to the nearest hospital, but he persuaded the surgeon to allow him to return to the front."

The Rev. David L. Miller, '09, has closed his work at Missouri Valley, Ia., and returned to Gordon, Neb., his first field of labor.

The Rev. Herbert B. Smith, '09, received the honorary degree of D.D. from Occidental College last June.

The Rev. Francis S. Downs, '10, accepted a call last summer to the Market Square Church, Germantown, Pa.

The Rev. Marcus E. Lindsay, '10, of Pocatello, Ida., resigned his church last spring and went to France for Y. M. C. A. war work.

Rev. George P. Horst, D.D., '11, has rendered gallant service at the battle front in France. He has several times been "over the top" helping his men in many of the most severe battles of the war. He was in continual danger at Chateau-Thierry, Soissons, Fismes, Saint Michel and in the last great drive against the Germans. He served first of all in the 38th Infantry but later was appointed to the 119th Field Artillery, where he was serving at the end of the war.

The Rev. William A. Motter, '11, accepted a call last spring to Washington, Ind.

The Rev. C. H. M. Graves, '14, while serving the Y. M. C. A. in France, was wounded by shrapnel, and so severely gassed as to lose the use of one of his lungs. He was sent to Colorado for treatment, and is at present in Camp Funston. His hope is to secure work in Denver with a view to the recovery of his health. While overseas he was engaged with

the French fourth army which held the Rheims sector.

The Rev. William C. Coleman, graduate student '14-15, pastor of the Reformed Presbyterian Church of White Cottage, O., entered the U. S. army as a private and sailed for France in July.

The Rev. W. Hilton Shaw, graduate student '14-15, is a chaplain in the army, with rank of lieutenant, and is stationed at Camp Sheridan, Ala.

The Rev. Robert W. Baskerville, '15, has resigned the church of Strasburg, Pa., to accept a call to Conemaugh, Pa.

Charles Ghieslin, Jr., '15, who has been a missionary in China since graduation called at the Seminary on November 20th on his way to France to work among the Chinese coolies behind the Allied lines, expecting to return to China by journey eastward on completing his term of service with them.

The Rev. Eliot Porter, '15, is captain of the Royal Field Artillery, serving in France in trench mortar service.

The Rev. James B. Willson, graduate student, '15-16, is pastor of the Reformed Presbyterian Church of Montclair, N. Y., and his address is 42 St. Luke's Place.

The Rev. E. Stanley Chedister, '16, is pastor of the church at Unionville, N. Y.

J. S. Kennard, Jr., '16, after a year and a half of service as a Y. M. C. A. worker in the prison camps of Germany and Russia entered the United States Army and is now Sergeant Kennard stationed at Fort Rodman, New Bedford, Mass. He hopes for an early discharge that he may study on his Fellowship in Biblical Theology and then go to the foreign field.

The Rev. Henry F. Wilke, '16, is a chaplain in the U. S. navy.

The Rev. Horace E. Chandler, partial student '16-18, has returned to Weihsien, Shantung, China, and is engaged in missionary work there.

The Rev. Robert E. Willson, graduate student '16-17, is supplying the Southfield Reformed Presbyterian Church of Birmingham, Mich., and his address is 614 Ann St. He is waiting for the opening of the mission field in Asia Minor, that he may go there.

Prof. Gervas A. Carey, '17, is professor of the Bible in the Friends University, Wichita, Kans. His address is 5020 So. Glenn Ave.

The Rev. David B. van Dyck, '17, and Miss

Anna Foster Booraem Richardson were married in Athenia, N. Y., May 9, 1918. They expect to go to China as missionaries.

The Rev. Leonard V. Buschman, '18, was ordained by the Presbytery of Elizabeth, May 9, 1918, and at the same time installed pastor of the church of Woodbridge, N. J.

C. H. Holzinger, '18, is pastor of the United Brethren Church, Lancaster, Pa.

The Rev. Joseph McNeill, '18, who has been assisting the pastor of the Second Church of Elizabeth, N. J., will shortly go to Africa as a missionary.

The Rev. Trevor P. Mordecai, '18, was ordained by the Presbytery of New Castle, June 25, 1918, and installed pastor of the East Lake Church of Wilmington, Del.

The Rev. De Forest Wade, '18, and Miss Helen Tolbert were married June 27, 1918, in Greenwood, S. C. Their address is 1431 Washington St., Easton, Pa.

Philadelphia Alumni

Seventy-five members of the Philadelphia alumni association of Princeton Seminary attended its annual meeting at the City Club, November 17. Dr. Alexander Henry presided. Dr. Alfred P. Botsford, stated clerk of the presbytery of West Jersey, a graduate of the class of 1852 and now in his 92nd year, asked the blessing. Other graduates of earlier classes present were Dr. R. H. Nassau, J. B. Krewson, W. W. Heberton, W. P. White and Dr. W. H. Roberts. The following officers were elected: President, Dr. W. D. Roberts; vice-president, Rev. William Boyd; secretary, Rev. William H. Wells; treasurer, Rev. W. T. Kruse.

Director Silas B. Brownell, LL.D.

The Seminary has lost a devoted and faithful friend in the death of Silas B. Brownell, June 12, 1918, in New York City. Mr. Brownell was a member of the Board of Directors from 1890 until his death. Only one other member of the present Board had served it so long, Logan C. Murray, Esq. Mr. Brownell was First Vice-President of the Board from

1905 until his death. He was born Oct. 11, 1830, in Knox, N. Y., and graduated from Union College, Schenectady in 1852. He received the degree of A.M. from his alma mater in 1855. The honorary degree of LL.D. was conferred upon him by both Columbia University and Hobart College. He enlisted in Co. H, 7th Regiment, New York Volunteers, April 19, 1861. He engaged in the practice of law in New York, attaining eminence in his profession. He was for many years an elder in the Fifth Avenue Presbyterian Church of New York, and clerk of its session. He was a trustee of Union College and chairman of the Board of Trustees of Barnard College. He was a member of the Phi Beta Kappa Society.

Necrological Record

Since the issue of the Necrological Report notice of the death of the following alumni has been received.

The Rev. Joshua Bolles Garritt, Ph.D., D.D., '57, died Aug. 31, 1918, in Hanover, Ind.

The Rev. Moses Noerr, '59, died Aug. 3, 1918, in Kansas City, Kans.

The Rev. Kneeland Platt Ketcham, D.D., '61, died Sept. 28, 1918, in Parry Sound, Canada.

The Rev. John Woods, D.D., '63, died May 6, 1918, in Urbana, O.

The Rev. Willis Burt Phelps, '64, died Sept. 30, 1918, in Independence, Ia.

The Rev. James Renfrew Johnson, '65, died Aug. 21, 1918, in Coshocton, O.

The Rev. John Blair Edmondson, '67, died April 19, 1918, in Belvidere, N. J.

The Rev. John Lambert Gage, '67, died July 25, 1918, in Huron, S. D.

The Rev. William Glasgow Cairnes, '69, died Sept. 1, 1918, in Bartville, Pa.

The Rev. Harlan Page Ustick, M.D., '73, died Sept. 26, 1917, in Boise City, Ida.

The Rev. Johnston McGuaghey, '75, died Feb. 13, 1918, in Chariton, Ia.

The Rev. John Wynne Jones, D.D., '76, died Oct. 12, 1918, in Baltimore, Md.

The Rev. John Merrill Kyle, D.D., '80, died July 1, 1918, near Wareham, Mass.

The Rev. Robert Alfred Bryant, '82, died Sept. 21, 1918, in Brookline, Mass.

The Rev. Hugh R. McClelland, Ph.D., graduate student, '82-83, died June 28, 1918, in Pleasantville, N. J.

The Rev. James Irvine Campbell, '84, died Dec. 15, 1917, in West Hoboken, N. J.

The Rev. Prof. Benjamin Lewis Hobson, D.D., LL.D., '85, died July 16, 1918, in Chicago, Ill.

The Rev. George Gillespie, '87, died Sept. 22, 1918, in Philadelphia.

The Rev. William Mann Tufts, D.D., '88, died June 13, 1917, in Boston, Mass.

The Rev. Robert Milton Latimer, D.D., '90, died March 2, 1918, in Worcester, Mass.

The Rev. William A. Shedd, D.D., '92, died Aug. 7, 1918, at Sainkaleh, Persia.

The Rev. Conover Samuel Osborn, '94, died May 27, 1918, in Mt. Freedom, N. J.

The Rev. Franklin John Barackman, '95, died Oct. 16, 1918, in Duluth, Minn.

The Rev. James Glenn Young, '00, died April 10, 1918, in Dimondale, Mich.

The Rev. Edwin Ernest Curtis, '02, died Oct. 27, 1918, in Harrisburg, Pa.

The Rev. Walter Rue Murray, '03, died about July 10, 1918, at Chateau Thierry, France.

The Rev. Alexander Stuart, '09, died Oct. 24, 1917, somewhere in France, killed in action.

The Rev. Frederick Buck Limerick, '10, died Oct. 6, 1918, in Ridley Park, Pa.

The Rev. John Ambrose Oldland, graduate student, '13-'14, died March 6, 1918, in Spencer, W. Va.

The Rev. John W. Wichers, '14, died April 9, 1918, in Canon City, Colo.

The Rev. Richard C. Othen, B.D., '15, pastor of the Roberts Memorial Presbyterian Church of Winnipeg, Canada, died Nov. 25, 1918, in the General Hospital of Winnipeg.

The Rev. Daniel S. Smart, '17, U.S.A. Chaplain, died Oct. 15, somewhere in France. Killed in action.

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